THE PACIFIC

A religious and family paper

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Pacific Theo Sem Reading Room

AN ANSWFERED PRAYER.

"O give me a message of quiet,"
I asked in my morning prayer;
"For the turbulent trouble within me
Is more than my heart can bear.
Around there is strife and discord,
And the storms that do not cease,
And the whirl of the world is on me—
Thou only canst give me peace."

I opened the old, old Bible,
And looked at the page of Psalms,
Till the wintry sea of my trouble
Was soothed by its summer calms;
For the words that have helped so many
And that ages have made more dear,
Seemed new in their power to comfort
As they brought me my word of cheer.

They did not find it easy—
Those writers of long ago—
To live in this world of sorrow,
And its lights and shades to know;
They often were sad and weary,
Their hearts were sore afraid,
But they knew in Whom they trusted,
And they were not quite dismayed.

Like music of solemn singing,
Their words came down to me—
"The Lord is slow to anger,
And of mercy great is He.
Each generation praiseth
His works of long renown,
For He upholdeth all that fall,
And raiseth the bowed down."

That gave me the strength I wanted!
I knew that the Lord was nigh;
All that was making me sorry
Would be better by and by;
I had but to wait in patience,
And keep at my Father's side,
And nothing would really hurt me,
Whatever might betide.

I found that when He gives quiet,
No other can trouble make;
Pardon and perfect safety
Lie on the path I take;
So, stronger to carry the burden,
I met my day of care,
For my heart was lightened and joyous
With the peace of an answered prayer.

—Marianne Farningham.

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God is present in nature as a worker. "The heavens declare his glory, and the firmament showeth his handiwork." The sun be speaks his praise. Day exhibits his splendor. Night displays his beauty. The lightning's flash, the thunder's roar, the air's balmy fragrance, the redolence of shrubs the sparkling dewdrops, the gor geous rainbow, the melody of birds, the rolling wave, the mur muring brook, the storm, the calm, the wind, the mountain peak, and lowly valley, each and all proclaim his glory. Earth's vast continents, oceans, lakes, and rivers, its changing climes and seasons, its variety of products, its myriad creatures, the regularity of its laws, and the harmony of every operation of that power by which it is held together, display his excellence. At every turn we meet a smiling or a frowning God.—Presbyterian.

There will come a moral uprising some of these days that will defeat every county officer that is in league with the rum power, and that will close the door of every saloon in the county, and we predict that the time is close at hand. Public sentiment is waking up on this great question.—The Walnut Eagle.

How are those people mistaken who think they have the experience because they are great advocates of the doctrine and even see great results from their preaching and are lauded by the rank and file and yet have not been saved from selfishness and covetousness.

Love's secret is to be always doing little things for God, and not to mind because they are such very little ones.

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THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, September 8, 1904

THE ARCHBISHOP OF CANTERBURY.

The Archbishop of Canterbury has a salary of $75,000 a year. This fact will make an impression on the minds of the people who will read soon of his appearance here and there in the United States. What a man is worth in dollars, or what he is able to command in way of salary, if it be something large, always makes an impression. And it is all right that it should if it is not the only commanding thing about a man which impresses.

Just now, during the first few days after the arrival of Archbishop Davidson in this country, the minds of our people will turn rather to a consideration of the position occupied by him than to the man himself. The position of this chief bishop in England is one of great influence. There are two archbishoprics in England in the Anglican church. The seat of one is at Canterbury; that of the other is at York. Both of the archbishops rank as metropolitans, but the one at Canterbury has pre-eminence over the one at York, being the successor in line from Augustine, who was sent by Gregory the Great from Rome, to lay the foundations of the church in England, and who became a little later the first archbishop. While the Archbishop of York is called the Primate of England, the Archbishop of Canterbury is called the Primate of all England. He it is who places the crown on the sovereign's head at the time of coronation; while to the one at York is accorded simply the privilege of placing the crown on the head of the queen consort. By virtue of his office the achbishop is a member of the House of Lords. He ranks next to royalty. In all processions in which the Archbishop of Canterbury figures he has precedence of the nobility. Next to him comes the Lord Chancellor, and next the Archbishop of York. The title of the senior archbishop is, "The Most Reverend The Lord Archbishop of Canterbury, Primate of all England and Metropolitan."

Archbishop Davidson is the 95th Archbishop of Canterbury, the see having been founded more than thirteen hundred years ago, in A. D. 597. It was in the year 586 that Gregorius, a deacon in the church at Rome, a man of education and rank, distinguished in the Roman senate and as an official, who having been touched by the power of the gospel had left all worldly work and preferment for the church, saw some English lads exposed for sale in the forum of that great city. He was impressed by their faces, and learning upon inquiry that they were Angles, and pagans, he said: "They have angel's faces, and it were meet they should be fellow-heirs with angels in heaven." Thoroughly devoted to the cause of Christ Gregorius obtained permission to carry the gospel to the people of the British Isles. But no sooner was he started than the people of Rome clamored for his return and he was recalled. But a few years later, when Bishop of Rome, he selected Augustine to lay in Britain the foundations of the church. It was at Canterbury, in the territory of King Ethelbert, that the work was begun. There, as always when the blessed message is delivered, hearts were touched and allegiance given to the King of Kings, Ethelbert himself soon being numbered among the converts. A few months later Augustine was consecrated the first archbishop of Canterbury. The king gave to him his own palace for a residence; a desecrated church, built by some Roman Christians before the tribes from the North had overrun the land, was repaired, and thus there began that work which in the years since then has transformed that people, has uplifted them from barbarism into a beautiful civilization which has become as it has spread out over the globe the glory of the world.

England in process of time became Protestant. Reformation was necessary when the church of Rome had departed from its ancient purity. But linked with all that was blessed and glorious in these early days is the Church of England as it stands today. The glory of Canterbury from that early period down is her glory. Indeed it is Christendom's glory. For that past has entered into much of the Christianity of today.

The present Archbishop of Canterbury is the first of the ninety-five to visit this country. He comes to attend the general convention of the Protestant Episcopal Church of the United States, which church is a lineal descendant of the Church of England. He will visit other cities than Boston, the one in which the convention is to be held. And everywhere will he be received with honor. The Archbishop is not a Churchman simply; he is a Christian. He is not a narrow sectarian. In England many of his warmest friends are outside the Anglican communion. Before he was appointed to his present position he occupied now and then a Non-conformist pulpit. It was his wish when Mr. Spurgeon opened the great London tabernacle to accept the invitation to participate in the services, but he yielded finally to the persuasion of friends and did not do so. However, when Mr. Spurgeon had died he stood by his grave and pronounced the benediction.

The Archbishop of Canterbury will not reach the Pacific Coast. If he should there might be those who,

as they should look at him moving about at his ease, and honored as a great church dignitary, would envy him. But the Archbishop's place is not that of a sinecure. It has been said that he is with the possible exception of the Bishop of London the hardest worked man in Great Britain.

The Religious World.

It is said that Boston has a down-town church of 900 members, of which number 850 reside in the suburbs.

The Rev. Dr. Campbell Morgan leaves for London the 10th of this month. He begins work at Westminster Chapel soon after he reaches London; and a recognition service will be held on November 2d, Rev. J. H. Jowett of Birmingham giving the sermon. It is said that Dr. Morgan has been at his best at Northfield this summer. He has made a large place for himself in the hearts of the American people and will be greatly missed. It seems, however, that the United States is not to lose him entirely. He is to have a three months' respite from the work of his London pastorate each year, and two of these months will be spent at Northfield. Perhaps the Pacific coast may persuade him to come this way some year in the near future for the third month.

A correspondent of the Boston Transcript, writing in Rome, reviews the work of Pope Pius X for the first year and holds that from a religious point of view it has been exceedingly successful, and that it gives great promise for the future. We quote a paragraph: "It is evident that the interests of religion are safe with the new pope, and that worldly considerations will in no wise affect the course which he has determined upon. From the record of a brief year it is impossible to forecast the results of a whole pontificate, but if one may judge by the good attained in the past twelve months, it can be safely asserted that only the interests of religion, as he sees them, will have weight during the pontificate of Pius X. Even with the Italian government the new pope has been more conciliatory than were his predecessors, and the present cordial relations he maintains with Italian officials lead to the prediction that, if he thinks the interests of religion will be subserved, the pope may make some agreement regarding the question of temporal power with the Italian authorities, and that at no distant date. Regarding the church in America, Pius X has thus far followed much the same policy as did Leo XIII. The apostolic delegate appointed by the late pope was left in the United States, and no important change has been made in the hierarchy appointed to govern the church. It is probable that the same policy will be continued, as the church in America is just now the most promising portion of the Roman church, and there exists no reason for changes. In the other countries of the world, likewise, present policies will be continued, perhaps excepting France, as contrary to custom, the pope has left almost everywhere the representatives of the Holy See that were appointed by his predecessor. This is justly considered evidence of his intention to initiate no hasty or dangerous changes."

A periodical known as the "Daily Bible" is being published under the direction of the World's Morning Watch. We quote a few lines showing the purpose of the society in the past and its enlarged purpose and scope for the future: "For years, the decadence of family worship, with consequent lack of inculcation in the minds of children of any sense of daily dependence on God, has been a matter of regret and concern to pastors and Christian parents alike. The term Morning Watch, as it is now known and used in the Young Men's Christian Association throughout the world, stands for the Bible in the daily life. Ignoring, for its purposes, all questions that are of merely academic interest, it accepts the Bible as the divinely appointed channel of communication between God and man and seeks by its daily, prayerful study, to make Christ-like living an every-day reality. The method of the Morning Watch is simple. It involves merely the daily, prayerful reading of the Bible with the purpose to find in the passage read some message that shall shape the thought and conduct of the day. There is no pledge, and no stipulation as to the amount of time that shall be given to this exercise. So effectual has this observance proven in deepening the spiritual life of the student world that during the past two years a movement has developed in which leading pastors of all denominations have taken part, looking to the adaptation of the Morning Watch idea to the needs of the church at large." The new publication, the "Daily Bible," contains notes covering the entire New Testament in one year. Full information can be had of this movement from the World's Morning Watch at Clifton Springs, New York. The president of this society is Mr. E. L. Shuey of Dayton, Ohio, known everywhere among Y. M. C. A. people for his interest in Association work, and who was the chief speaker at the Y. M. C. A. convention in San Francisco last year. The attempt to extend this movement from the Y. M. C. A. into the church is one to be commended.

The Pacific Coast in Brief.

The American Anti-Saloon League will hold its annual meeting at Columbus, Ohio, this year, Nov. 16-18. The Rev. Dr. Chapman of California will be one of the speakers.

The Pacific Baptist says: "Last week we received a strange letter. After asking that his paper be discontinued the writer said: 'My only reason is that I am overstocked with papers, church and secular, and am cutting off some of each.' The comment of the Pacific Baptist is: "We have nothing at all to say. Perhaps if we could understand the letter better we might say something. Alice in Wonderland saw something, which, so she said, filled her mind with ever so many ideas—only she couldn't tell what they were." The strange thing to the present writer is the fact that when people on the Pacific coast decide on the cutting off process they begin so frequently with the coast papers, forgetting that there is a duty owing to these that is owing to no others. Such a course in regard to other interests would leave the Pacific coast forever dependent very largely on the East.

A writer in Sunset Magazine for September says that in Southern California roof gardens are becoming features of all new buildings: "In Los Angeles they have been added to a few buildings, and in Bakersfield and Fresno, where the heat in summer is intense, the roof garden is now considered an indispensable feature of the tall office building or dwelling house in the heart of town. The recently erected building of the Stock and Oil Exchange in Bakersfield is an example. Its roof garden reminds the traveler of some of the famous

resorts of this kind in New York. It covers the entire roof of the four-story building, and is fenced in by potted plants with a string of electric lights extending completely around it. This roof garden is not, however, for purposes of a vaudeville nature, as are those of New York. The public has nothing to do with it, but here the members of the Exchange go when they wish to talk in coolness and comfort."

Our cotemporary, The Monitor, says: "Rev. Dr. Ferrier of The Pacific believes that much reading makes empty pews. The press and not the pulpit, he seems convinced, must be the saving instrument of salvation in these latter days. He urges his brethren to awake and learn to use wisely the most potential agency of the day for the uplifting of mankind to righteous living. The voice of the press penetrates where the utterances of the pulpit are never heard. It behooves religion to avail itself of this efficient instrumentality in the prosecution of its vital mission. Brother Ferrier knows a thing or two." This does not represent quite accurately the paper which was read at the recent union meeting of the ministers of San Francisco and vicinity, and the report of which in the daily papers was made the basis of this kind comment by our Roman Catholic cotemporary. The position taken by the editor of The Pacific was in substance that in this reading age the pulpit could not do the work which it was called to do unless its work was supplemented more largely by the printed page. In various ways was it shown that the religious book, the religious paper and all kinds of religious literature were among the most powerful and far reaching influences for the upbuilding of the kingdom of Christ. And there was shown throughout to be an urgent need for earnest consideration of the influence of this religious press and of the methods of distribution of religious literature.

We must have touched one of the religious papers of San Francisco on a very tender spot by our recent editorial on a fake "cancer cure." It comments as follows: "The editor of an exchange gives quite an account of his refusal of an advertisement and comments upon the merits thereof by saying that he prefers to go hungry. But he takes occasion to say that one religious paper in the city prints the 'ad' and this way points out to his readers a great beam in his brother's eye. But he admits that the article advertised may be beneficial in certain cases. In view of this and his gratuitous advertisement of a treatment which he admits is no cure, and which we know to have done harm in many instances and never any good, there is hardly any reason why our neighbor should allow himself to grow lank. But really one might be allowed to infer that he had never before been able to get his conscience to work just right, else he would not have stopped to brag about it. Martyrdom may, therefore, be his only logical choice; but our opinion is that such martyrs would not sell, in our present market, for five cents apiece." There is something quite peculiar in this. The editor states that he has known the treatment to which reference was made to have done harm, and never any good, and yet he takes occasion to give a sharp thrust at the editor of this paper, and he represents it as giving the doctor a gratuitous advertisement, although no same was mentioned in our article. Such action as this in religious journalism is new to the present writer. He was accustomed to it some years ago when editing a political paper. Another peculiar feature of this incident is the fact that our cotemporary carries in the same issue in which the item which we have quoted appears an advertisement for a physician who claims to cure the most malignant cases of cancer with soothing, balmy oils. And the physician bears the same name as the one whose advertisement we refused, although his place of business is advertised as being in a different city. We do not believe that cancer can be cured by any such applications; we do not intend to help any one to pull money out of the pockets of the people by such representations. The diseases that have been cured by the use of balmy oils in all probability were not malignant cancers. If by carrying such an advertisement, in the face of what the ablest expert physicians are saying, our brother editor can sell himself for more than five cents he is welcome to whatever advanced price he may get.

THE CHURCH UNION MOVEMENT IN CANADA.

[More attention has been drawn of late to the church union movement in Canada than to any similar movement elsewhere, for the reason perhaps that it contemplates the union of three denominations which were thought not very many years ago to have many differentiating features—the Methodists, the Presbyterian and the Congregational. Such a movement is under headway in Australia, but our nearness to the one in Canada draws our attention more to that than to the remoter one. It is highly significant that a large number of the leading men in these three denominations in Canada favor such union. We have noticed this movement at different times in the past in our columns, but such is the interest in it that many persons are anxious to hear from it from time to time. The last number of the Northwestern Christian Advocate contained an up-to-date presentation by the Rev. Geo. J. Bond, the editor of the Christian Guardian, which we reproduce here in part.—Editor.]

There is at this moment in progress in Canada one of the most remarkable and significant movements in the history of the Christian church. The Methodist, Presbyterian and Congregational churches are seriously contemplating organic union, and a large and representative joint committee, composed of sixty-seven members and laymen of the Congregational church, will meet this autumn in Toronto to discuss, and, if possible, arrange a babis of union in doctrine, in polity, and in practical and practicable integration of all the manifold interests involved, to be referred to the supreme courts of the respective churches at their next session.

Methodism is a unit throughout Canada, and is the largest Protestant denomination. Presbyterianism is also unified, and comes next in order in point of numbers. Congregationalism, while numerically much smaller, is an influential and important denomination. The blessings which have followed union among themselves, among Methodists and Presbyterians, have been so great and unequivocal that it was but natural that in the minds of some of the most thoughtful men of both churches the question should have arisen, "Is not further union attainable?" This had the more force because these two great churches have grown year by year nearer each other. Doctrinal differences, though sufficiently marked, have ceased to emerge antagonistically, and in preaching and practical Christian work have been little, if at all, in evidence. The same is true of the relations between Methodists and Congregationalists.

Of great influence, too, as a determining factor in the present movement, is the marvellously rapid development of the Canadian Northwest, the great tide of immigration setting into its vast and fertile prairies, and the imperative need and duty of providing the settlers with the gospel, without the waste and woe of overlapping competition. And so it has come about that not only among Methodists and Presbyterians, but among Congregationalists as well, there has been for some years more or less of the thought and desire of corporate union.

The movement never got beyond the nebulous stage, however, till the autumn of 1902, and the honor of advancing it belongs to the Methodists. The general conference, which met that year in Winnipeg, passed a resolution in which it declared itself "in favor of a measure of organic unity wide enough to embrace all the evangelical denominations in Canada;" and, recognizing that a definite proposal had been discussed in the press and elsewhere looking to the ultimate organic union of the Presbyterian, Congregational and Methodist churches in Canada, "in no spirit of exclusiveness to others not named," declared that "it would regard a movement with this object in view with great gratification, believing that the deliberate friendly discussion of the doctrinal, practical and administrative problems involved, with the purpose of reaching agreement, would not only facilitate the finding and formulation of a basis of union, but would also educate the people interested into a deeper spirit of unity, and into that spirit of reasonable mutual concession on which the successful consummation of such a movement so largely depends." Copies of this resolution were ordered to be sent to the representative officers of the other bodies named, and a committee composed of the general superintendent and seven ministers and seven laymen, was appointed to receive communications in reference to the resolution, to confer with committees that might be appointed by the other churches, and to report to the general conference. The next step was an informal meeting of the committee so appointed with prominent ministers and members of the other two churches, early in the present year, at a luncheon given by a wealthy Methodist layman of Toronto. At this a general conversation took place, markedly and even enthusiastically in favor of union, and this was reported at considerable length in the daily press. The report created immediate and widespread interest, and gave extraordinary impetus to the movement. From being a comparatively academic and visionary theme, it became at once a living and pressing issue, with which the very air was electric. This informal meeting was followed in the month of April by a joint meeting of committees representing the three churches. This, in the happy phrase of one of its members, was of the nature of a grand jury to decide whether there was "a case" for union, and to report the verdict to the churches concerned. The general subject was discussed very harmoniously. A joint meeting of these committees with the committee of the Methodist general conference, which has been specially enlarged for this purpose, will meet in Toronto in October or November, and the whole subject, in general and in detail, will be before it for specific and decisive deliberation and report.

What that report will be it is, of course, impossible absolutely to forecast. It is altogether a new thing under the sun, this proposed integration of churches so differing in history, doctrine and polity. Difficulties will emerge in many ways, no doubt, and the more closely the subject is approached, the more apparent they will be. But if the movement be of God they can all be overcome, and there are not lacking indications that it is of God. Chief among them is the fact that some of the most devoted and experienced men in the three churches are among its foremost supporters. Prominent among them is Rev. Principal Caven of Knox college, perhaps the most venerable and honored man in Canadian Presbyterianism. Another is Rev. Hugh Pedley of Montreal, a comparatively young but very influential Congregational leader. A third is our own well-known missionary secretary, Rev. Dr. Sutherland. And there are many others—Chancellor Burwash of Victoria college, Principal Shaw of Wesley, Montreal; Principal Sparling of Wesley, Winnipeg, and others of our college men—strongly in its favor. So are Principal Patrick of Manitoba and Principal Forrest of Dalhousie and others among the Presbyterians, and Principal Hill of the Congregational college, Montreal. Rev. Dr. Withrow, veteran editor of our magazine and Sunday-school periodicals, favors it, and Rev. Dr. Robert Murray, veteran editor of the Presbyterian Witness. Many leading men in the pastorate of all three churches are keenly in sympathy with the movement, and among the laymen there is a strong feeling that it ought to prevail. Indeed, no special opposition to the proposal has so far been apparent, though of course there is, and very properly, a disposition on all sides, more marked, perhaps in some cases than in others, to proceed with care, with caution and with a single eye to the divine guidance and to the divine glory. For the importance and significance of the movement to the future of the churches concerned and to the progress and development of Christian life in Canada, cannot be overestimated.

Certainly, so far, the omens are favorable for an organic union throughout the Dominion of the Methodist, Presbyterian and Congregational churches. Should that, in God's providence and by his grace, be brought to pass, Canada, as was well said by some one in the United States the other day, will set an object-lesson for the world.

A DAY AT WINONA.

Thornton A. Mills.

Every day of the great Bible conference was crowded with great opportunities for instruction and inspiration. It would be impossible to describe them all, but one day may be taken as a sample of others. It was Wednesday, the 24th of August. At eight o'clock in the morning the exercises began with a devotional service in the great tent, after which Mr. Marion Lawrance of Toledo gave one of a series of most effective addresses to Sabbath-school workers. Mr. Lawrance is a master of his theme. His addresses arouse the greatest enthusiasm and abound in practical instruction.

At nine o'clock the audience is transferred to the great auditorium where Dr. Howard Agnew Johnston of New York City lectured upon methods of personal work. Dr. Johnston's series of addresses covered the whole scheme of personal effort, its purpose, its motives, its methods and success. From the very first he has been listened to by thousands of eager hearers.

After an intermission of three or four minutes the next hour re-opened with inspiring singing and fervent prayer, after which Dr. Odell from Birmingham,

England, spoke of the heavenly life, from the Epistle to the Ephesians. Dr. Odell is unique in his presentation of the truth; he always has something worth saying, says it forcibly and pungently, clothes it with unusual language, and enforces it with a series of gestures entirely unfamiliar to American audiences. He is well worth hearing and not to be forgotten. Minds of ordinary capacity are by this time finding themselves pretty well crowded with the material that has been forced upon them, but the largest installment of instruction is yet to come. The greatest master of metaphysics and logic in the world, the Rev. Francis L. Patton, D.D., president of Princeton Theological Seminary, speaks at eleven o'clock. The thousands of preachers he has taught and the tens of thousands of auditors who have listened to his preaching have always revered him as a great and profound thinker and a powerful preacher. His work in this conference has, however, revealed him in a new phase, and it is to be questioned if all the work of his previous life is to count more for good in the lives of the American people than the series of lectures which he is now giving. He has combined with a rare gift, the presentation of the most difficult and obstruse philosophical and theological themes in such clear and simple language as reaches not only the minister and the theological student, but profoundly stirs also the young and untrained. It is theology reduced to the form of a popular lecture, brim full of solid thought, and worded in startling sentences that grip the mind.

Those who have attended the services of these four hours are now quite ready for the much-needed two hours of noon rest, which the committee has graciously allowed them, and yet at two o'clock the auditorium is again well filled to listen to an exposition of a part of the Epistle of the Romans by Dr. Gray of Boston. In this series of addresses Dr. Gray has at once profoundly impressed his hearers with the real meaning of this great epistle and also revealed to the hundreds of attentive ministers the secret of expository preaching.

At three o'clock the brilliant Dr. E. F. Hallenbeck of Binghampton, preaches in the great tent, which cannot hold the audience designed for it.

At four o'clock the Rev. J. M. Thoburn, Jr., of Allegheny, delivers a magnificent stereopticon lecture upon the "Diocese of St. Thomas." It is a description of mission work in India from the earliest days to the present time, at once comprehensive and inspiring.

At half past six o'clock the Hillside is covered by thousands of people, waiting to listen to the beautiful exposition of the 23d Psalm by the Rev. Dr. Robertson of Glasgow. Dr. Robertson is quaint, pathetic, eloquent and Scotch above all. As the darkness deepens the audience disperses to the great auditorium, which is thronged by many thousands, who listen with rapt attention to the stories of the personal experiences of the power of Jesus to save the lost, as told by such rescue mission and gospel workers as Hadley of the Water Street Mission of New York, and Monroe of Chicago, and Callahan of Duluth, and Bruce of Louisville and others.

At the various services during the day there has been stirring congregational singing, beautiful solos by evangelistic singers and church soloists, and great instrumental voluntaries by the Park sisters of New York. The music has all been under the direction of Mr. H. C. Smyth of New York City, who has called upon other prominent leaders to conduct the singing at various services. While this day has been notable for all it contains it has also been a matter of regret to thousands that it did not contain, as indeed most of the days do not, any special address by Dr. J. Wilbur Chapman, the director of the conference. Dr. Chapman's opening sermon was the most powerful address of the session. His hand has been felt even if his voice has not been heard in special addresses throughout each day.

The Sabbath twilight service and the farewell service, in which he took an active part will be long remembered, but there is a general regret that we did not hear him more often. From beginning to end the conference was full of blessing and throughout the year thousands will draw inspiration from its memory.

SPARKS FROM THE ANVIL.

By Dr. Johns D. Parker.

A wire along which flows an electric current, or a magnet is surrounded by a field of magnetic force which has puzzled electricians. There seem to be lines of force which indicate the distribution of the magnetic force, supposed to be whirls in the ether. In a similar way a Christian may be said to have a field of Christian influence. After the Holy Spirit was poured out at Pentecost, we are told that God wrought special miracles by the hands of Paul so that from his body were brought unto the sick handkerchiefs or aprons, and diseases departed from them. A sincere and earnest Christian still has a field of Christian influence, but the field is not as large or as powerful as in olden times. Still a profane man ceased to swear when he came into the presence of a very godly man and in explanation of the change that came over him, said "He could not swear in the presence of that holy man."

* * *

Sometimes there are make-believe grates in the rooms of a house. These grates resemble in every approach each other so that they sometimes seem to heat. A man comes near them, and holds out his cold hands, but does not receive any warmth. So some professors of religion do not seem to give out much warmth.

* * *

Both the animal and vegetable worlds may be represented by columns, but the columns are not parallel, but inclined to each other. At the base these columns appproach each other so that they sometimes seem to have a common base. At times it is difficult for scientists to determine whether a certain form is an animal or a plant. It was a long time before scientists could tell whether a sponge is an animal or a vegetable. Recently a scientist read a paper on this subject which gave the points in various forms, which would make it difficult to determine whether a certain form is an animal or a plant. Finally a gentleman leaned over towards a friend and said, "he wished they would make those things either an animal or a plant." The natural world and the spiritual world may be represented by columns that approach each other so closely that it is almost impossible to tell whether a man belongs to one or the other.

Gratitude. Gratitude is the fairest blossom which springs from the soul; and the heart of man knoweth none more fragrant.—Hosea Ballon.

A TRIP TO CORINTH.

Rev. R. B. Taylor.

After spending a day in Athens, sixteen of the delegates to the World's Sunday-school convention in Jerusalem broke away from the regular itinerary and visited Corinth. Our conductor and guide was a fine young Greek, named Antonio Dimitriou, who was well acquainted with all points of interest along the way.

We left the ship, which was anchored in the Piraeus, about six o'clock a. m. on the 26th of March, and went by rail fifty miles to our destination. The trip consumed four hours each way, but the moments were all filled with scenes and converse both profitable and interesting. What student of the classics could be otherwise than interested while riding for the first time through Greece? Our train passed through scenes made immortal by historian and poet. We crossed the "Sacred Way" that led to Daphne and Eleusis. The verdure of early spring was clothing the "Elysian Fields" in beauty, and we understood the secret of their fame. Eschylus was born there, and the halo of his renown added to the reverence with which we viewed the scene. When we reached Megara, we were reminded that it was the birth-place of a school of philosophy, and also the mother of Constantinople, as the city on the Bosphorus and Golden Horn was first settled by a colony from this little Greek city.

Acrocorinthus.

Yonder on a hill to the south our guide pointed out the place where Xerxes had his throne established, from which he watched the battle of Salamis. Historic associations crowded thick and fast upon our minds, as through these open doors into the past we saw vistas of the world's history.

The Peloponnesus is now an island, as the isthmus has been cut by a canal, begun by Nero, and finished twelve years ago. Prior to its construction, ships were hauled across the isthmus, which is three miles wide at the narrowest point, on rollers, along the Diolcos." The railway bridge is about 200 feet above the water of the canal, which is only about forty feet wide at the bottom, and so is inadequate for any but small coasting vessels.

About ten-thirty we came to the modern town of Corinth, where our guide had ordered lunch for the party. Leaving the train at this point, we drove four miles in carriages to the site of ancient Corinth. What a squalid place we found! Well might Byron sing:

"Where is thy grandeur, Corinth? Shrunk from sight,
Thy ancient treasures, and thy ramparts' height,
Thy god-like fanes and palaces! O, where
Thy mighty myriads, and majestic fair?
Relentless war has poured around thy wall,
And hardly spared the traces of thy fall!"

The one imposing spectacle was the majestic Acropolis rising before us as guardian of the landscape, fortified with massive walls of stone, which appeared from the base of the hill like a granite crown. To find the real interest here, the traveller must look beyond the squalid huts and their thriftless inhabitants to the Corinth that used to be. What a busy center it was when the streets were trodden by the great apostle! A million people dwelt within its walls, and waves of travel from East and West met and mingled their waters there. It was one of the world's busy centers, and a strategic place for the dissemination of the Christian faith.

Thanks to the work of Prof. Dickenson and the American School, excavations have been made which bring back a portion of the departed glory. Roman baths and fountains, the agora and theatre we visited. The spring of "Pirene" is still flowing whose waters the poet said should be drunk deeply or not at all. To the southwest rises the majestic ruins of the temple of Poseidon, the oldest in Greece. But what interested

Temple of Poseidon, Corinth.

us most of all was to stand on the marble floor of the synagogue where Paul preached. A block of marble lies in the center of the tesselated floor, which is all that remains of the building. We were shown, also, the site of the house of Justus, to which Paul repaired when driven from the synagogue by the persecution of the Jews. A marble pillar has been identified by an inscription as having been a part of that house, which stood but a few yards from the synagogue. We lingered there and let the winds from the distant past play the harp of our minds.

Alexander the Great had trodden the streets of Corinth, and it was there the world-conqueror met Diogenes with his tub,—but Diogenes and Alexander were pigmies compared with the apostle who from that vantage point moved the world.

After wandering for a time amidst the relics of departed glory, our party took horses and mules for the climb to the top of the Acrocorinthus. We had to run the gauntlet of a crowd of men, women and chil-

dren mingled with a group of ponies and mules, each person trying with loud screaming to secure a rider for his beast. The saddles were instruments of torture to the riders, if not to the animals. A piece of board about fourteen inches wide is cut out at one end so as to fit the horse's neck, and the saddle is built back from that with pieces of lumber, padded and covered with blankets of many colors. The stirrups are of rope, and uncertain in strength. The girth is not reliable, for when I turned to ride sidewise, a muleteer shouted "Fallee off!" which I found was a timely warning.

Among the seventeen muleteers our guide had employed there were seven women, who climbed the mountain on foot, while we rode. I was not accustomed to that, and sought to have the woman in charge of my mule remain at home, but all in vain. We had to submit to the inevitable and violate our ideas of gallantry, for once. A minister from Philadelphia dismounted at one time to take a picture, and being unable to mount his lady muleteer came to his rescue and elevated him upon her shoulder to his perch on the saddle.

Mounting to Descend the Acrocorinthus.

The trail is very steep, and the mountain about 2,000 feet in height. Within five hundred feet of the summit we came to the great wall, pierced by a triple gate. Here we had to leave our horses and climb the rest of the way on foot. Three times during the Greek revolution this stronghold had been surprised and captured without the firing of a single shot. Our infantry attack was equally successful, and except a few snap shots from our cameras no firing was needed to make the fortified hill our own.

The climb to "Signal Point" opened to our gaze a panorama of splendor. There lay the isthmus, washed by the Corinthian Gulf on the west, and the Saronic Gulf to the east, while the classic mountains, Helicon and Parnassus, rose to the north. That straight line crossing the isthmus was the canal, and a little way south of it had been located the stadium, where Paul must have witnessed the Isthmian games. This he could have done from the top of the hill, without going into the stadium. The pine-leaf diadem which was made to crown the victors would suggest to him the "incorruptible crown" for which we strive, and the "self-control" of those who ran in the races impressed him with the much greater need for self-control on the part of those who run the heavenly race.

The apostle wrote from Ephesus, reminding the Corinthians that "not many wise after the flesh, not many mighty, not many noble are called." This implies that "some" belonging to the upper classes had accepted Christ in that city. Inasmuch as the rulers and the aristocracy lived on the Acropolis, Paul must have climbed the steep pathway many times to preach to these, as well as those who lived at the foot of the hill.

Within the walls of the Arocorinthus, just near the signal point, stand today the ruins of the temple of Aphrodite. Paul was confronted thus with the most shameful worship, as this temple, one of the richest in Greece, was supported by priestesses of the Goddess, who gave themselves to vice, and contributed their gains to the temple. This will account for the tendency toward licentiousness which Paul had so severely to reprove in his first epistle. The temple of Aphrodite has fallen, and the temple of Poseidon is in ruins. The wealthy and licentious population of the ancient metropolis is forgotten. Immortal are the names of Stephanas, Justus, Fortunatus, Priscilla and Aquilla, and especially the name of the apostle who won these trophies to Christ. The gospel is the one immortalizing force in the world today. Civilizations and empires pass, "but he that doeth the will of the Lord abideth forever."

The Floor of Synagogue and Pillar from the House of Justus, at Corinth.
(The block of marble marks site of synagogue.)

We are debtors to Corinth. The exigencies of the church at that place called forth some of the indispensible chapters of the New Testament, such as that one on the Resurrection, that other on the Lord's Supper, and especially that "epic of love" which Drummond has so beautifully expounded.

As a painting is enhanced by a suitable frame, so our perception of the teachings contained in First and Second Corinthians has been set in a splendid frame since beholding the superb scenery amid which Paul labored there. The mental picture is also colored by seeing the marble ruins of the synagogue and house of Justus, which a kindly Providence has preserved for our age.

When the Corinthian club returned to the "Grosser Kurfurst," lying in the Piraeus, it was with a feeling of gratitude and triumph. The day spent at Corinth was one of the most memorable of our pilgrimage.

San Diego, Cal.

BERKELEY AS A THEOLOGICAL CENTER.

By Ben. F. Sargent.

The completion of this year's Summer School of Theology suggests this as a fitting time to ask, What did it all amount to?

The summary of attendance—103, total, 59 of the number being ministers, and a little more than half of those from our own denomination—gives a correct understanding of the size of the school. But it is an old saying that "quality counts for more than quantity." So let us enter into a qualitative analysis of the case.

I want to speak first of the lectures given. It would have been hard, if not impossible, to find five men better fitted for the tasks assigned them than the quintette of lecturers who appeared before the summer school. It was certainly a tribute to a great theme that Dean Sanders should cross a continent and spend a month of time to deliver four lectures upon "The Bible School." But surely none could have done better work than he. The result of his lectures was a registered vow in every minister's heart hereafter to "rid the Sunday-school of the halo of childhood" and to elevate it to the high level of the Bible itself, sufficient to meet the spiritual needs of thinking men and women.

Professor McFayden's lectures brought us the sifted wheat of ripe scholarship, touched with rare devotion. To prove that they are devotional rather than argumentative, I might add that the writer has since used the first four, "Where Shall I Find God?" "Is God Just?" "Does God Care?" "What Is Duty?" as prayer-meeting themes, to the evident delight and profit of his church.

Of Dr. Meredith's pastoral talks it might be sufficient to refer to the one printed in the Pacific for August 11, entitled "The Church and the Children." Every pastor ought to read that lecture until it moves him toward the children of his church, with arms extended as wide as the arms of Christ in divine love.

Of the two Browns—the minister and the professor—it need only be said that each was at his best. The lectures of the first will probably be published, and those of the second were a treat to all who heard them.

I want to speak of the quality of the interest manifested by the school itself. There was an entire absence of carping criticism; the desire, manifestly, was to know the truth. This was the more remarkable when one remembers the large number of denominations represented—eight in all, and ranging all the way from Baptist to Unitarian. The spirit was that of real enthusiasm for the truth. Neither numbers nor interest diminished, but continued to the close. When, at the last session, a vote was taken as to its repetition another year, every hand went up, and words of warm appreciation were spoken as to the great worth of the school.

This leads to the suggestion that our seminary has found a work, fully as important as preparing young men for the ministry, in ministering to those already in the ministry. As Berkeley has become so largely a center for things intellectual, why not also become a center for things theological and spiritual? Surely others besides those present this summer might look forward to this as an annual meeting where each summer they might come in contact for a brief time with the best results of modern scholarship and methods in Christian work.

A friend from the East has handed the present writer the following:

"One of the most remarkable men who is a student at the Harvard University Summer School, is Rev. Edward Robie, D.D., of Greenland, N. H., now in his eighty-third year, who has the distinction of being the oldest student at the school, and who has been pastor of the Congregational church in Greenland for fifty-two years. Mr. Robie is a native of Gorham (a brother, it is said, of Ex-Governor Robie), and a graduate of Bowdoin in the class of '40, with Elijah Kellogg, Ezra Abbott, Isaiah Dole (father of Rev. Charles F. and Nathan Haskell Dole), and Wm. P. Preble. Speaking of his studies, Dr. Robie says: 'I am taking the course in preparation and theory of sermons at the divinity school. There has not been a day that I have not gained a new thought and new inspiration. I do not think that a man is ever too old to keep himself informed of the modern way of doing things, and my parishioners in Greenland are just as particular as the members of the most of the Boston churches. When I return I shall be better able to do justice to the sermons that I shall preach.'"

And this again suggests a still larger use which might be made of this seminary by ministers living near by, or those more remote, in the post-graduate courses which are offered.

Every chair in the seminary is now filled, in both senses of that word. None need wait for the sessions of the summer school to find helpful suggestion and wise guidance in courses of study. Those near by might find it possible to carry on such post-graduate work in connection with their pastorates. Others might find it possible, between pastorates, to take a term of post-graduate study. The writer of this looks forward with great pleasure to such a possible course on the completion of his present pastorate. Though wholly without consultation with any member of the seminary faculty, I am sure I am justified in the statement that this school is among us "as one that serveth." May it not be possible, rather, is it not already true, that our seminary has found in this its larger mission? The Christian Bible Seminary, already established, and the Baptist Theological Seminary, being established, add emphasis to what is here suggested, that Berkeley is not only the natural center for theological education, but for theological inspiration also.

Book Reviews.

"From Sunday to Sunday." By Bishop H. C. G. Moule, of England. Realizing that in our day people are allowing their clasp on Sunday and the Bible to slacken, Bishop Moule sends forth this volume with the hope that it may help to bring into some lives more of these two great blessings. The chapters are intended for Sunday reading, one chapter for each Sunday of the year. Each is based on some passage of Scripture. Expository and practical, thoroughly devotional, they are well suited for the purpose for which intended. We quote a paragraph from the two chapters on "All the Days:" "'All the days!' Who does not know how day differs from day, even in a life of fairly even tenor? Who does not feel the differences of the days' surfaces, and see the varieties of their colors? From the golden sunlight of a day of joy to the blackness of a day of woe, through all gradations the scale runs as we travel on. From the grass of the meadow to the miry clay of the marsh, to the hot dust of the level road, to the flints of the steep ascent, to the waters of the cold river, varies the surface. And

the great Companion knows it all. And he breaks up the great promise of the Presence to adjust it to every detail of our need. 'I with you am, all the days, and all day long, even unto the end.' " There are many comforting thoughts in the book. (A. C. Armstrong & Son, New York; $1.50).

"The Modern Crisis in Religion." By George C. Lorimer, D. D. This is a very timely book. Doubtless all well-informed persons will agree with Dr. Lorimer in the following words in the preface: "That there is a crisis in religion, whether the result of premature and unwarranted alarm, or the effect of recent and reliable investigation, must in all candor be conceded. We may ridicule the thought; and we may, if we please, dismiss it with an idle laugh. But the subject is one that cannot be wisely ignored, and which must sooner or later be discussed. It will not down." Dr. Lorimer's conviction is further expressed in these words from the article on "The Arrest of Ethical Progress:" "That the age is practically at a standstill morally, that it has not gained in righteousness as it has in knowledge, and that in virtue and right-doing it is not keeping pace with the grand march of scientific, artistic and commercial progress." Throughout, the book is a thoroughly illuminating and able discussion of present conditions. The table of contents will show the scope: On Modernizing Christianity, Decay and Death Conditioning Life and Growth, The Religious Problem of the City, The Redemption of the City, Christ and the Country Church, The Church and the Workshop, The Arrest of Ethical Progress, The Position and Peril of Protestantism, The Christianity of Christ, The Crowning Glory of Christianity, Recovery of the Lost Revelation. We commend the book to both ministers and laymen. Within its 278 pages there is packed a large amount of valuable information for every student of present day conditions. No earnest Christian can read the book without a prayer for guidance that he may act well his part in the great conflict going on in the world between the good and the evil forces. (F. H. Revell Co., Chicago; $1.00 net).

"The Christian's Relation to Evolution." By Franklin Johnson, D.D., LL.D., of the University of Chicago. This is a book which has attracted a great deal of attention since it came from the press a few weeks ago. The copy before us was read by one of our California pastors who went at once and bought one for his own library. The author neither opposes nor advocates the doctrine of evolution. His aim is to estimate its value to those who hold to it. If the doctrine enriches at one point, does it impoverish at others? When cast into the scales of our accustomed Christian beliefs, how much does it disturb them? How much ought it to disturb them? Such are some of the questions which he seeks to answer. He considers Darwinism, not because it is absolutely necessary to the doctrine of evolution, but because it has aided scientific men to welcome that doctrine. And he remarks that many today who are evolutionists are inclined to reject Darwinism. While Dr. Johnson is of opinion that the Christian world can accept Darwinism with but little intellectual difficulty, if it shall prove to be true he very wisely suggests to the average thinker that he hold his mind in suspense concerning it till the professional students of science have settled their differences. He gives it as his judgment that if it shall prove to be true it will require for acceptance only the taking of a new and by no means impossible view of a few phrases of Genesis, of Romans, and of First Corinthians. Concerning the theory of evolution he states that it is accepted generally by the students of the physical sciences and that it is entering rapidly into the entire field of Christian teaching. Intelligent Christians, he says, must at least consider it, and it is the eagerness to do so which has led him to attempt an estimate of its value in religious thought. In the chapters which follow Dr. Johnson considers the doctrine of evolution—the theistic and the untheistic, creation by evolution, second causes, sin and salvation, the immanence of God in the universe, the supernatural in general, the Biblical miracles, providence, etc. The following question on the closing pages is suggestive of the conclusion to which the author comes: "If we must hold the doctrine, would it not be more becoming to hold it in reserve until we have found what to do with it?" The haste on the part of Christian thinkers to readjust their theological conceptions is condemned. Professor Howison of the University of California is quoted as saying that such efforts, since the diffusion of the doctrine of Darwin and Spencer, have been noticeable for their speed and adroitness rather than for their large and considerate wisdom. "In their anxiety for harmony with the new," says Prof. Howison, "they have not seldom lost sight of the cardinal truths in the old." And the opinion of Dr. Johnson is that if the recession of Christian thinkers shall proceed much further the men of science will stand nearer to our historic beliefs than will many of the theologians. [F. H. Revell Co., Chicago; $1.00 net.]

WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

Gleanings From Miss Rice's Home Letters.

It seems that each year delegates from the various missions in western Turkey go to Constantinople to a business meeting. The newer missionaries, not being so well qualified to hold the forts at home, and needing to become acquainted, are usually chosen to go; it was Miss Rice's privilege to attend the meeting last May.

She was away from Sivas for six weeks, going and coming via the Black Sea and across the country by wagon, or araba. About half of this time was consumed going and coming. She writes: "It is considerable work to get ready for such a trip, especially as all your friends come to bid you good-bye with as much ceremony as if you were going to be gone six years instead of six weeks. There are letters to be delivered all along the way, salutations sent to friends, and commissions to be executed in Constantinople. My bigger girls all came over to say good-bye, and see if they could help, so I set them two by two at different tasks which would leave my room in order. Then the younger girls came over, eleven of them in solemn state, and presented me with a testimonial of regard executed by one of their number. At the top of a sheet of paper in big fancy letters were the Armenian words "Hushi Mez"—remember me. Underneath, "From your second class, who pray for you;" and at one side all their initials. Aren't they nice little youngsters?

"Mr. and Mrs. Perry went in their big white araba with the faithful Geragos for driver, and I in my little black one, with my Turk. I chose to go with him because I was tired of talking, and my Turkish vocabulary is not much more than yes and no, stop and go, and I enjoyed his society (?).

"My araba is low and shallow and contained, besides myself and driver, some food boxes, two satchels and a

shawl-strap, three carpets, two wool beds, a big wool comforter, some pillows, my best hat suspended in a bag, wraps, umbrella, etc. All these articles were so distributed that I could recline at ease, and I festooned myself among them in true Oriental style. It has gilt decorations on the wagon box, black leather curtains, fancy lining to the top, and green, red and purple glass in the little windows.

"Having relied too much on the wisdom of men to get my things together, I left my travelling bed-stead at home. Consequently I slumbered just as peacefully on a mattress on the floor, with flea powder breathing incense around me. This is the main travelled road and the accommodations are pretty good for Turkey. We went through mountains and foot-hill country that would be as pretty as California if it were cultivated in the same way. The fields were green with wheat, the wild flowers were brilliant and abundant. The birds were fascinating, too. The storks were sitting on their nests on the house-tops. The little lambs and kids were just grown enough to be pretty.

"The first night we stayed in Tehamli Bel, a little khan (public house) on the top of a mountain in the midst of a forest of evergreens. It was very pretty and quiet. We ate our bulwoohi pilaf and madroon (boiled cracked wheat seasoned with butter and eaten with sour milk), and some of the things we had brought from home. The next day we came to Tocat and stayed over Sunday. Henry Martyn, the missionary pioneer who worked in India, is buried here in the missionary garden. He died in 1812 on his way home. There is a little monument with inscriptions in English, Armenian, Persian and Turkish. Here we were entertained by the young Armenian pastor Khartosia and his wife. They are Marsovan graduates, and fine young people. She is especially sweet, dignified and womanly, and we were charmed with her. She is a young housekeeper, inexperienced, and they have very few things, and live frugally, but she did not apologize or act embarrassed, but dispensed hospitality so graciously as to prove herself a true lady. A new dish was brought upon the table and I was asked if I liked it. I hadn't tasted it yet, but I said I liked almost all Armenian dishes that I had eaten so far. They watched me with some curiosity and I boldly took a big spoonful. It was a kind of noodle soup, made out of sour milk. Well, I am not especially fond of these sour milk mixtures, but I wouldn't back down, though it was embarrassing, since the sister-in-law and the little teacher were watching me from the other end of the table. They said: 'I'm afraid you don't like it;' and I said, 'Oh yes I do' and shoveled it in. But after disposing of one big soup-plate full, I wasn't quite equal to another. It was quite necessary and desirable to do justice to this 'piece de resistance,' for all the rest we had was parsley fried in egg, tea, apples and bread. These people eat one dish at a meal and call it all food. I went to church and Sunday-school and played the organ, my first experience with Armenian hymns. I had no serious difficulty. I also read Armenian at prayers to their great delight, and entertained a caller, succeeding in carrying on about as successful a conversation as I sometimes do in English.

"Another night we camped at Amassia, the historic site of Mithridate's ancient capital. It is a romantic spot, with steep mountain walls overlooking the river Iris. At Marsovan we had a lovely time with the missionaries, who all came out to meet us, and some of them went on with us.

"At Samsoun, where we took the Greek steamer on the Black Sea, we were joined by still other delightful missionaries, so that on the journey as well as in Constantinople I had the opportunity of making many new friends."

She also enjoyed seeing more of Constantinople, that wonderful city. She writes a good many descriptions of her sight-seeing there. She says: "They have a line of trams which move so rapidly that a man runs ahead of them with a bell to clear the track. There is also a cable line in a tunnel connecting two different parts of the city.

"The trip up the Bosphorus is one of the most picturesque in the world, between wooded hills covered with castles, papaces, and historic places.

"On Wednesday we went to a concert at Robert College and it seemed so good to hear some fine music again. Robert College is situated on a high promontory, behind the two old castles that were built to conquer the city.

"One afternoon we went to St. Sophia. This is an old church, first built by Constantine, but captured by the Mohammedans and transformed into a mosque. It was larger than St. Mark's, but of the same general style, with the interior covered with sacred pictures in beautiful mosaic work. The Mohammedans have plastered over all the mosaics that they considered idolatrous; they have put their praying stone where the altar used to stand, but in order to point toward Mecca it had to stand on one side of the alcove and makes the whole building look bias. They have tried to destroy all the stone carved crosses in the galleries by chipping off the arms, but ever so many have been overlooked. There are old pillars in the church brought from several ancient temples and surmounted by exquisite stone carving. The Mohammedans have put four minarets around the original dome. When we came to the door we knew how much we ought to pay for admittance, and when they demanded more, we calmly walked away. Pretty soon they came after us, and let us in for our first offer. Such performances are frequent in Turkey. They gave us some big heelless slippers to put on over our shoes—awkward to walk in—and Mr. Caldwell tried to lose his off, but they would not let him. It does not seem exactly like 'taking your shoes from off your feet to put on an extra pair.

"If one is tired it is very depressing to walk through the streets of Constantinople. With the jostling, the noises, the odors, the dirt, the dogs and the beggars, one feels that Constantinople is a dreadful place. But when one gets home, one can go out upon the housetops and look out over the picturesque domes and minarets, the distant hills, and the wide bay, and feel that it is one of the most beautiful places on earth, and some day it will be beautiful all through. It is good to have the larger visions of the housetops.

"I had letters from the older girls. Elmar wrote the funniest one. She says in part: 'I don't think that at this moment my pen can reveal my heart's sincere sensations since you departed from us. I pray to Christ that God may make meritorious and useful your good influence and admonitions over all this Sivas high school. * * * I have many sensations to reveal, but my pen is against me and this is enough.' After signing her name she adds the injunction in Armenian, 'If it be possible, as much as lieth in you, live peaceably with all men.'

"I do want everybody to know how much I like these people, and how they are as kind to me as I

can possibly be to them. I would feel quite grieved to have you think of them as stupid heathen. I tell funny things about them, but they are not at all ridiculous and we are just as funny to them."

At the meeting at Constantinople she had another great pleasure. Mrs. Renwick started over a year ago with her son from Claremont (Miss Rice's Pomona College home) on a trip around the world and they met at Constantinople. Mrs. Renwick sent a letter to the ladies at Claremont, which contains the following:

"With the greatest regret I had given up as impracticable for me to take the several days journeying by caravan that a visit to Sivas would require, when I learned that the West Turkey Mission would hold its annual meeting at Constantinople. * * * And now I must tell you of my great joy. Our dear Nina Rice came from Sivas to attend the meeting and I had the pleasure of putting my arms around her and giving her a kiss hearty enough for all her dear friends in Claremont. How very well she is looking. Her cheeks never so full and with such a mingling of white and rose. Eyes so bright and earnest and I am sure full of contentment and enthusiasm. O that you all could have shared my pleasure. Her letters can say far more of her work than I can, but they cannot tell you how happy she looks, or of the wish that each station in Western Turkey feels, that she had been sent to it."

On reaching home Miss Rice writes: "I enjoyed the change and the meeting so many pleasant people very much, but I was not tired of my place or my people, and I came back to both more than ever convinced that they are the place and the people for me. I asked God for a place where I could be useful and I believe I have found it."

Christian Endeavor Service.

REV. HERBERT N. BEVIER

September 18th.

Topic: How the World Is Growing Better. Psa. xxxvii: 1-13; Eccl. vii: 10.

A bright side view of life and the world better accords with the spirit of Christianity than the reverse. The gospel is pre-eminently hopeful—we live if we are truly Christ's on the sunny slope of the hills of difficulty that lead to the Beulah heights and the celestial city. Not that we do not see the evil, not that we make light of Apollyon or the lions in the way, not that we are not often inclined to say peace, peace, when there is no peace. There is a sober view of the sad life of sin and sorrow in which we live that is truer to the fact than an overwrought optimism. Yet, it is better to

"Cleave ever to the sunnier side of doubt,
And cling to faith beyond the forms of faith."

The writer of Ecclesiastes bid us "Say not thou, What is the cause that the former days were better than these? for thou dost not inquire wisely concerning this." To question, How the world is growing better? is more in accord with a right mind and the true spirit of Providence.

We sometimes say that our view of the world depends upon the eyes with which we look at it. If we see with the "single eye" we say with the watchman, "The morning cometh," if with the "evil eye," "What of the night?", or, to change the figure, if we look out from white lenses we are full of hope, if with blue or clouded, we despair. Our attitude is therefore dependent both upon temperament and character. We find what we look for and what we expect to see.

Since there are more hopeful temperaments than despairing and since the Bible is pre-eminently cheerful and sunny in its view a calm view of all the facts discloses many evidences that the world is growing better day by day.

The world is growing kinder each year, more humane, less severe and cruel. The "Ape and Tiger" are being tamed and the spiritual traits of love and helpfulness are coming more and more into their own. There is less of barbaric selfishness abroad and more of generous Christian service. The century just closed has been called the age of philanthropy, because of the widespread and general spirit of the Good Samaritan and of brotherly love which has so largely characterized it. The needy and helpless have been cared for and in a manner and to an extent hitherto unknown. The homes of the friendless, the aged, the infirm and the prodigals are in every city and scattered through the rural districts of every civilized land. The marvelous rise and growth of the Salvation Army, the Volunteers of America, and kindred organizations is indicative of this kindly spirit. The rescue work of institutions like the Chinese homes of the missionary societies of various churches, the Florence Crittendon homes and others for the searching out of the lost ones and the throwing of sheltering arms about them and the protection of those in danger is a further instance of the improvement of the world.

More money is being devoted to public and private charities than ever and the utmost of pains are being taken to see to it that it is well and systematically spent. The Associated Charities of our leading cities are wonderful agencies of kindly and discriminating mercifulness.

The hospital work of modern times is an index of this improvement. The pains of an afflicted or mutilated body are better alleviated and with less suffering than any previous age. The rich can have the best of surgery, nursing and care for money and the poor without money, and in the polyclinics and dispensaries dotting the congested portions of great cities there is a carrying out of the Master's command to heal the sick, cleanse the lepers and cast out devils, which was unknown in earlier times. No one will doubt that the ministry of the healing world is steadily growing better. Nor is this spirit confined to civilized lands. The medical missionaries sent out from all Christian nations—a small army of surgeons and healers—are carrying the same merciful blessing to the least favored and darkest corners of the earth. When we think of the thousands and perhaps millions of cases of bodily injuries and diseases which are treated yearly in the hospitals and dispensaries and out in the field by the missionaries of the foreign boards and the amount of pain and sorrows that is alleviated and prevented we stand amazed at the growth of the kindly spirit in our day.

Is the world growing better morally? Is crime on the increase or decrease. Is Satan any nearer being bound than one hundred years ago? What are the facts as bearing on the solution of the problem of evil? There are signs that point both ways. Yet the preponderating evidence is largely and overwhelmingly on the hopeful side. There is a vast amount of private

and organized iniquity in the world yet. Some of it perhaps more refined and intellectual, more insidious and subtle than ever, as wickedness like goodness permits of culture and development. There is a cleverness born of refined methods as there is a goodness and kindness. New ways of sinning are common to our times and twentieth century modes of vice. Still take the world over there has been a vast gain in moral standards in a hundred years. Notwithstanding many criticisms and much fault-findings both within and without, the Church holds her own and gains on the population in civilized lands and among non-Christian peoples alike. The morning is always coming. God has his world in keeping. The kingdom of Christ advances with the ages. There is no cause for discourment. The conquest of evil will yet be complete, and our Master will some day yet rule, King of nations as he now rules King of saints.

Church News.

Berkeley, First.—There were 15 additions to the membership Sunday, 7 on confession of faith.

Alameda.—The corner stone of the new church edifice is to be laid Sunday afternoon. The Rev. Dr. Meserve of Plymouth church, San Francisco, will be present to assist in the services. The building is well advanced.

Oroville.—At a communion service held Sept. 4th, two persons were received into the church on confession of faith. The attendance at all services during the warm season has been up to the average; the spiritual life is good and the finances of the church are in excellent condition.

Buena Park.—The pastor, Rev. O. L. Corbin, has begun his fourth year with this people. Sunday morning, Sept. 4, at regular communion services, three united with the church, two on confession of faith. A good choir has lately been organized, and the work along all lines seems very encouraging.

Pasadena, Lake Avenue.—Pastor Emerson and family have returned from a month in the San Gabriel canyon. The first sermon was based on what the pastor termed "The Mountain Climber's Psalm," "I will lift up mine eyes to the hills," and was intended to show how we may look up from the wonderful rocks of nature to nature's God. Trustee Waterhouse invited all who could use a hammer to bring one on Monday at 7:30 a. m., to the new church.

Oakland, Fourth.—Five persons united with this church last Sunday on confession of faith. Four adults were baptized. The following from the program of services from September 13 to 23 will show that this is a busy church: Sept. 13, meeting of Bay Association; Sept. 15, organization of a Chautauqua Circle at the home of Rev. F. H. Maar, the pastor; Sept. 16, entertainment by the Adams sisters; Sunday, Sept. 18, service by the church at the Old Ladies' Home; Sept. 20, prayer service and social by the Christian Endeavor society at the Home for the Blind; Sept. 23 prayer service and social by the C. E. at the Sailors' Retreat.

WOMAN'S BOARD ANNUAL MEETING.

The annual meeting of the Woman's Board of Missions for the Pacific will be held in the First church of Oakland on Wednesday, September 14, beginning at 10:30. Lunch will be served at noon. In addition to an address by the Rev. H. M. Tenney there will be addresses by Mrs. Pitkin and Miss Mary H. Porter, recently of North China.

Notes and Personals.

The Bay Association meets in the Fourth church, Oakland, next Tuesday.

The Rev. E. D. Hale of Niles has recovered from his recent illness and has resumed his work.

The Rev. W. J. Speers occupied the pulpit at Pacific Grove last Sunday. Next Sunday he begins a tent meeting at Lincoln. Mr. Speers is open for engagements for evangelistic services. He may be addressed at 1354 West street, Oakland.

The Rev. F. V. Jones, for several years in the pastorate in California, recently at Ritzville, Wash., has taken charge of the church at Port Angeles, Washington. Port Angeles is one of the very promising towns of Western Washington. It is situated on the straits of Juan de Fuca, opposite Victoria, B. C. Recently the bonds of the Port Angeles Eastern Railroad, which is projected to Olympia, to the amount of four million dollars, were sold. The construction of this railroad will cause the place to increase greatly in population. The Congregational is the leading church in the town, which now has about three thousand inhabitants.

THE GENERAL ASSOCIATION.

Local conditions make necessary a change of date for the next meeting of the General Association of California (Northern.)

At the request of the entertaining church, the moderator, registrar and provisional committee concurring, the forty-eighth annual meeting of the Association will be held in the Third Congregational church of San Francisco, beginning on Tuesday afternoon at 2 o'clock, October 25th, 1904, and continuing until Friday morning, October 28th. Each Congregational church which is a member of the Association is entitled to two delegates.

The following churches, by reason of their membership are entitled to larger representation: Berkeley, First, total number of delegates, three; Oakland, First, five; Sacramento, three; San Francisco, First, five; San Francisco, Third, three; San Francisco, Bethany, four; Santa Cruz, five.

Further notice, in detail, will be sent to the churches by the registrar about October 1st.

H. E. Jewett, Registrar.

WOMAN'S HOME MISSIONARY UNION OF NORTHERN CALIFORNIA.

The annual meeting will be held at Pilgrim church, Oakland, Thursday, September 15th. Sessions at 10:30 a. m., 1:30 p. m.

Addresses will be given during the day by Mrs. J. B. Hume of Berkeley, Mrs. T. C. Edwards of San Jose, Mrs. E. S. Williams of Saratoga, Mrs. F. R. Watring of Clayton, and Rev. W. T. Patchell of San Jose. Luncheon will be served as usual.

To reach the church, take Haywards or Alameda electric cars to Eighth avenue.

The annual business meeting for the election of

officers and transaction of other business will be held at the First church, Oakland, Tuesday, September 13th, at 2 o'clock p. m. Laura T. Perkins.

Oregon Letter

By George H. Himes.

Last Friday I spent a delightful two hours with Rev. Evan P. Hughes and wife of the Ashland Congregational church. Nearly one year ago one of Mrs. Hughes little girls became seriously ill and the little one's life was despaired of. As a last resort the mother and child went into Southern California and as a result of the change and the heroic devotion of the mother in nursing the child the climax of her illness was at length reached and improvement in her condition began to be apparent. The strain on the mother then began to manifest itself, so she went home to Ashland. This change again was beneficial, and for a month or more the family have been camping out in the open air in the midst of a large orchard, and now every member of the family enjoys good health, and Mr. Hughes is in excellent physical condition to resume his parish work, which is second to none in Ashland. He is a positive force wherever he goes, and is doing good work here, notwithstanding he is so widely isolated from his brethren.

It is high time that a session of the State Congregational Association was held in Ashland. It is no farther from the Willamette valley to Ashland than it is from Ashland to the Willamette valley. What other denominations can do certainly Congregationalists can do if they wish. In other words, the Methodist State conference was held in Ashland some years ago, and the State body of the Presbyterians has been held there if I mistake not; and the Congregationalists of Ashland did their full share in assisting to entertain ministers and delegates to these bodies.

Congregationalists emphasize the idea of the fellowship of the churches very strongly. Now it is in order to show that that bond of which we hear so much is an actual verity, and not as sounding brass and a tinkling cymbal.

The plan of selecting a meeting place which will accommodate the greatest number of course has much to commend it; but it would seem as if now and then an exception might be made which would be very helpful to the ministers and members of the remotest churches, with the result following of a reflex influence upon those who sacrifice time and means that in itself will lead to spiritual strength and growth.

Under existing conditions it might not be wise to have the 1905 meeting of the State Association in Ashland, owing to the Lewis and Clark Centennial Exposition at Portland next year from June 1st to October 15th; but it certainly ought to be held in Southern Oregon in 1906, and I hereby make a motion to that effect, and trust that it will be seconded by some one from Eastern Oregon, from Pendleton or Huntington, the latter only being 749 miles from Ashland.

Rev. J. L. Hershner, after a ten years' successful pastorate at the Riverside church, Hood River, has tendered his resignation.

Fifteen new members were added to the First church, Portland, at the communion service today.

Leaving Portland last Tuesday evening, I made a hurried trip to Jacksonville, Ashland, Medford, Grants Pass, and now I am in Roseburg, homeward bound, but still two hundred miles from destination. It is two years since I made this trip, and the growth and general improvement along the route is very marked. "Progress" is the watchword all along the line, and nowhere is this more noticeable than in Ashland. And yet, all things considered, the true development of this country has scarcely begun. What with untold mineral resources, practically dormant, comprising all the precious metals, timber, agricultural and horticultural products, and in addition the extensive fisheries, and with it all a healthful, invigorating climate, free from excessive storms and relatively uniform in temperature, the growth of the state in the next decade will be something that the most sanguine believer in Oregon's possibilities can scarcely conceive of. Mark the prediction!

Roseburg, Sept. 4, 1904.

RATIONALISM OR RELIGION WITHOUT REVELATION.

(FROM CALIFORNIA CHRISTIAN ADVOCATE.)

The history of the religious struggle of mankind shows that the community mind and community feeling swing from the extremes of rationalistic doubt and sceptical despair back to the refuge of revelation.

According to an article from the pen of Mr. G. Lowes Dickinson in a British magazine the religious world is to get along in the future without a revelation. Religion he contends is "a reaction of the highest imagination of the best men upon life and the world, as far as we may know them by experience and science; a passionate apprehension, from the point of view of ideals of the general situation in which we find ourselves."

Upon this foundation Mr. Dickinson begins to erect the same old doubting castles. He calls upon the religious world to follow him into the regions of darkness and despair. He tells us that we are born into the world without our consent, which according to "the reaction of the imagination of the best men" is a mistake. People according to "the reaction of the imagination" should be consulted before, not after they are born. He goes on to build walls of darkness and gloom about the human mind and then says that religion consists in trying by human effort to break through these barriers. The end of his argument is the same as that to which all rationalism has led—"the life of mankind is a brief insignificant episode; it tends to no goal of ethical significance" much less toward any ideal of eternal good. The spirit if there is such is imprisoned in temporal expediencies, confused in the flux of feeling, deceived by the reflecting mirrors of art, conscious of the things not itself it discounts its consciousness of itself, undermining all reality, shutting out the upper light it abides in dense darkness. That, by Mr. Dickinson's own confession is rationalism, or religion without revelation.

The one new thing which Mr. Dickinson aims to contribute is that religion has nothing to do with the intellect. It is a product of imagination and of the feelings. This is an unphilosophical attempt to divide the unity and solidarity of human life. The feelings, the will and the intellect cannot be permanently considered apart from each other. To say that religion is an attitude of the imagination and will and not of the intellect is to ignore one of the three factors inherent in the problem. It may not be strictly correct to say there would be no religion if revelation were taken

away. We would have what the pagan world has always had, the primary light of religious instinct, and the quasi revelation of mythology. The history of mankind has shown that neither has been adequate to sustain a high moral character.

We admit that this is a rationalistic age, or period. The mental attitude of man has radically changed toward religion within a score of years. The subtle effort of scepticism now is to seize the moral and inspirational elements of Christianity and accredit them to something else besides the historic, supernatural, divine Christ. Revelation is the necessary supplement to all the primary religious factors in human life. It is not probable that any basis, working basis of life will be found leaving out the supernatural. Revelation does not claim to be a solution of the problems of life. It sheds some light upon them. It certifies to the value of moral, spiritual and eternal things. Revelation does three fundamental things that rationalism cannot do. It reveals and certifies to the higher values of man. It reveals the life beyond. It reveals the personality of God. These are the differentiating factors between revealed and unrevealed religion.

CURRENT EVENT AND COMMENT.

Timely Topics from Various Sources.

It is interesting to recall how men of prominence labored in their early days; Grover Cleveland worked when a lad in a country store, Senator Beveridge was a railroad laborer, Senator Fairbanks a carpenter, Judge Alton B. Parker taught school, Governor Odell of New York delivered ice, Cardinal Gibbons was a clerk, Governor Herrick of Ohio sawed wood and peddled dinner bells and organs, Bishop Merrill learned the shoe-making trade.

If anything were needed to prove that the Grand Army of the Republic is still in fact, a mighty host it was to be found August 16, when, with 500,000 civilians looking on, 26,000 survivors of the Union forces of the civil war, assembled from all sections of the United States, marched through the streets of Boston. Five and one-half hours were required for the parade to pass a given point, and it was a severe strain on the old soldiers, but generally they bore the hardship well. More than three score of them dropped in the ranks from exhaustion and heat prostration, and were cared for at the field and civic hospitals. The spectacle of the marching gray-haired soldiers was one calculated to thrill, and everywhere the army was received with applause.

Less than two years ago a Young Men's Christian Association was formed in the City of Mexico for city and railroad English-speaking men. It now has 549 members, having become by common consent the general headquarters of the "American colony" of the City of Mexico. The Association occupies one of the great old mansions of the city, which is built about a hollow square, in which is a garden with fountains and fruit trees. The demand for membership on the part of the Spanish-speaking young men has become so great that a branch is required for them, and has been organized with Hon. Ramon Corral, vice-president of the Republic, as chairman of the advisory board. Associated with him are many of the prominent business and professional men of the city, such as the governor of the Federal district, General Powell Clayton, the American Ambassador, a national senator, members of the National Congress, president of the American Bank, and traffic manager of the National railroad of Mexico. The new association expects to begin work at once, and will equip a building to cost $10,000 for headquarters. This is the first Spanish Association on the American continent. The popularity of the central branch is so great that the membership receipts for one month were $955, and the receipts from games $175.

A Unitarian recently listened to a prominent Presbyterian minister preach upon that magnificent text, "I am come that they might have life and that they might have it more abundantly." The preacher fortified his positions on "life" from Herbert Spencer and his argument for immortality from John Fiske; whereupon the Unitarian correspondent submits to the editor of his paper "that we Unitarians have no monopoly of God's truth," and continues: "When a well-known Presbyterian minister, in the best of standing in his denomination, preaches a sermon the foundation of which is Herbert Spencer and the pinnacle John Fiske, we may well believe that 'God's truth is marching on.'" We have long been convinced that no denomination, "liberal" or orthodox, has ever had a monopoly on God's truth. And as for the sermon, where has our Unitarian friend been all this time? Any time during the last fifteen years he might have heard Fiske's "Destiny of Man" referred to in our Methodist pulpits, and many illustrations from Spencer have been ordinary property years back. We have not been living in the Middle Ages. The fact is, there is a convergence of truth-seekers from every quarter to a common center. Will our Unitarian friends admit that that center is God in Christ, and that to Him not only do all the prophets bear witness, but, inadvertently, all the philosophers and all the scientists?—Western Christian Advocate.

Every one who has travelled in Europe is aware of a custom which is deeply rooted, and which must be observed. It is that of "tipping" every servant at the hotels and even at private houses. In fact, almost every one who looks at you expects a tip. Mr. Carnegie has put an end to this at his great castle in the Highlands. A New York paper says: "Andrew Carnegie has horrified London, but he has accomplished something in the way of reform, according to information just received by New York friends of the master of Skibo castle, that England never before has been able to bring about. He has abolished the ancient custom of 'tips' for the servants of his household and by so doing has infringed an almost legendary custom. English society is aghast, say his friends here, for 'tipping' has come to be regarded in exclusive society circles as a necessary evil and long has been considered a fixed system. The action taken by the millionaire American was simple, but effective. In each of the guest chambers in the castle he placed a card directly over the servants' push button. It bore the words: 'Please do not tip the servants.' Mr. and Mrs. Carnegie are lavish entertainers. When a visitor arrives in their home he is assigned a footman, valet and coachman. If the guest is a woman, she is given a maid and a hairdresser. It has been customary for visitors on taking their leave to 'tip' these personal attendants from $2 to $5 apiece. The retinue of servants at Skibo is remarkable, according to a friend of the Carnegies who has just returned from abroad. Each guest, if he wishes, may have ten servants."

Sunday-School Lesson.

Edwin Francis Brown.

Lesson XII. September 18th.

Isreal Reproved. Amos v: 4-15.

Golden Text: "Seek the Lord and ye shall live (Amos v: 6).

DAILY HOME READINGS.

M. Israel Reproved (Amos v: 4-15).
T. Insincere Service (Amos v: 16-27).
W. Remember and Obey? (Mich. vi: 1-8).
T. Often Forgetful (Psa. cvi: 40-48).
F. Weeping and Seeking (Jer. l: 1-7).
S. Look, and Be Saved! (Isa. xlv: 15-22).
S. Promise to Seekers (Isa. lv).

INTRODUCTORY.

More than a hundred years after the ascension of Elijah, Amos, the plain shepherd of Tekoa, appeared upon the scene. He belonged to no school of prophets, but had his call from God. The fact that he belonged to Judah, yet prophesied in Israel, occasioned universal comment. But in reality his message was to both kingdoms. The pride, luxury and idolatry of the people originally chosen to represent Jehovah, called forth the prophet's solemn warning. He clearly foresaw the doom which was inevitable, yet had the people repented the terrible calamities might have been averted.

EXPOSITORY.

Vs. 4-7. Like all the other prophets Amos represented Jehovah, not himself. His authority was more than human. And like all the otner prophets he sought to bring the people back to the worship of the God of Abraham, Isaac and Jacob. Jeroboam had established a semi-idolatrous worship at Bethel—as likewise at Dan—which soon developed into a full-fledged idolatry, and continued to be a curse to the nation. To meet the changing conditions in national development and to give an impetus to heathen rites and ceremonies the centers of religious influence had been multiplied, until throughout the land there were many shrines, groves, high places and temples. God did not covet for himself the worship accorded the gods at Bethel, Gilgal, Beersheba and elsewhere. Those places would come to naught, and out of them the people would be carried into captivity, a prediction amply fulfilled when Israel was dispersed by the Asyrians a few years later. Had Israel sought the Lord, according to Amos' exhortation, its life would have been preserved. But judgment was continually turned to wormwood, and righteousness in the earth was "left off." The expression, "house of Joseph," was a poetic description of the northern nation, which was dominated by the descendants of Ephraim, the son of Joseph.

Vs. 8-10. Amos was not only thoroughly acquainted with all the facts of Israel's history, but seemed to have a comprehensive idea of God's control of Nature. The planets, constellations, seas, rivers, mountains—all things were made by him and were under divine authority. And Jehovah was in all the battles, too.

Vs. 11-15. Amos possessed the discernment of the true reformer. Notwithstanding the secular prosperity of the people he had noted gross injustice toward the poor. Consequently those magnificent "houses of hewn stone, paneled with ivory," would not long be occupied. The "pleasant vineyards" would yield no wine for their planters. Thus it has ever been in the history of peoples. Bribery, injustice and rapacity are the disintegrators of nations. When such things go on in their most flagrant form the worldly-wise, or prudent, invariably keep silence. But happy indeed the nation that has an Elijah or an Amos or a Daniel! And yet all such have invariably been abhorred for "speaking uprightly," and in many cases have been put to death.

SUGGESTIVE.

1. In spite of grave iniquities God gives nations, as well as individuals, a chance to repent and reform.
2. No nation, however prosperous, can long endure when rank injustice prevails.
3. Rebukers of sin are hated, nevertheless they are the saviors of the people.

Women of Arabia.

"The condition of the women is most pitiable. In their homes is an absence of furniture and comforts. They sit on the floor for everything, just sit around and smoke and gossip. The men, women and children smoke. I have seen a mother take a pipe out of her mouth and put it into the little baby's mouth. They have no idea of cleanliness nor of respect for others. Their religion is of the basest sort. The men are allowed four wives, and many have slave women called Hagai. These latter are from Africa as a rule, and live in small mat huts at the end of the yard.

"The color for widows is royal blue. Mourning lasts four months, during which time they do not go out of the house, but after that they are anxious to be married again. O! the immorality of this people is terrible.

"A little girl of eleven, daughter of one of the fruits of the Mission, died last Chirstmas night. She was a sweet little Christian and while we weep with her mother, we can but be glad that she has gone home to Him she loved, for this is a terrible land for a girl to live in and keep pure."

Miss Jennie A. Scardefield, of Bahrein, Arabia, from whose letter recently received, the above extract was made, is a graduate of the Union Missionary Institute of Brooklyn, N. Y. Mrs. Osborn, who is herself a returned missionary, has for several years conducted this school with the endorsement of all the Evangelical Mission Boards; indeed, 18 of the boards have taken graduates of the school and given them work in the foreign field, and 120 graduates are now scattered throughout the world preaching the Gospel of Christ. It may be that some who read this incident may feel God's call to go to the foreign field and may not know of a place for training such as this. For catalogue and other information, address, Mrs. L. D. Osborn, 131 Waverly Ave., Brooklyn, N. Y.

Are We Taking the Heathen for Our Inheritance?

By the Rev. S. J. Mead.

One day a heathen king from a village a long ways off from the Mission came in with his followers. They were taken into the chapel where some one played for them. A young man in the company wanted to know if we thought he could learn to sing. We told him we had no doubt but that he could if he were to come into the school, whereupon, to our great surprise, he began to sing in his native tongue, "There is a Happy Land." I asked him where he had ever heard that. He smiled as he said, "You don't know me! Don't you remember when you were building this house you had some boys bringing water? You did not like our heathen songs, and you taught us to sing one of your church songs. Well, I am one of those boys." I did remember the circumstance well, although nearly ten years had intervened.

Then the old king began to plead for a teacher to be sent to his people, saying he would give houses, food, everything except the kind of clothes which the missionaries wore. These he could not give. I told him that without doubt he would have a teacher sometime. But he was insistent. "When, when will the teacher come? Shall I begin building the house now?" It was hard to put him off indefinitely. The pity of it! But there was nothing we could promise. Since then the Portugese have made war against his tribe, for some trifling cause, perhaps, and he was taken prisoner and sent away. His people offered a hundred head of cattle but were unable to obtain his release.

Melange, Angola, West Africa.

Small Service.

Lottie M. Halvorsen.

Thou hast not set for me great task, Lord,
Just little duties wait me day by day.
Such as require no special gift or talent—
Let me despise them not, O Lord, I pray.

Some hands must do the little homely duties;
Why not my own—are they too good or fair?
Ah, no, dear Lord, if thou wilt but accept them,
I need not burdened be, or bowed with care.

Sometimes the hands and feet grow very weary,
Performing the same duties o'er and o'er.
Sometimes the brain grows tired, and life seems dreary.
A longing for some change comes more and more.

'Tis then I think of that lone "man of sorrows,"
Who spent his life in doing thankless things;
Who thought no service burdensome or grievous,
If to one soul it joy or gladness brings.

I know that he who clothes the tall field lilies,
Who marks the tiny sparrows when they fall;
Will note my service though it be but lowly,
And hear and answer when for help I call.

Oakdale.

The Sunbeam's Excursion.

When the three little Sunbeams made up their mind to do anything they generally did it.

One evening they told their father they wanted to see a little of the world, and that they thought he might give his consent for them to go on an evening excursion; he hesitated a moment, but at last said: "Well, you can go tomorrow night, but no more this summer, as the season is nearly over and I'll need you this coming winter I fear, for it promises to be a stormy one."

Little Sunbeam, the youngest sister, saw old Mother Glowworm and asked her to furnish the light; so the old lady saw Pappy Lightningbug and persuaded him to let about 500 of his children sit on the upper deck, while at their feet would be just as many young Glowworms.

"Now, I have fixed that up for our search-light, and I've done my part. I think Slant Sunbeam ought to see about music," said Little Sunbeam.

Slant was a bright one, and had no trouble. Uncle Mosquito offered to send a detachment to hum things, but Slant said when any humming was to be done, she would get her active and brilliant young cousins Wingey Hummingbird and Restless Hummingbird. No! she wanted music. So she secured some bright-throated Larks, a lot of Wrens, their friend, Robin Redbreast, and a host of other ones. Then Katy Did and Cricket offered their services, which were gratefully accepted.

So the next evening at 7:30 o'clock they started. It was not a big boat they were on, but it was an odd one.

My, but the boat was crowded. The Sunbeam girls had no idea they had so many friends; but there they were, each eager to contribute his share to make the affair a success.

Let us see if we really can tell who were there. Well, the Bee family, including old Queen Honeycomb and King Wax, brought on board loads of honey for their part. Then the twenty-five sisters Bovines came along with milk. Old Mr. Orchard sent his sons Peach, Apple, Pear, Apricot, Plum, Crabapple, Quince, Cherry and their sisters Damson, Grape, Huckleberry, Blackberry, Raspberry, Melon and Canteloupe.

Along came young Mr. Buckwheat, and hanging on each arm were the Misses Wheat and Corn.

"Don't want any policemen aboard!" yelled out old Mr. Sunray, as he pushed Captain Thousandlegs and Lieutenant Tumblebug off the boat.

"This is a swell-up affair," said Daddy Frog as he sat on the lower deck talking to Wriggle Tadpole.

The boat was soon in the stream, and such a jolly crowd you never saw.

"Where do you want to land, young ladies?" asked Captain Bob White, of the Misses Sunbeam.

"Why, Captain, stop at Sleepy-town Wharf," they answered.

"Oh, my," they answered.

"Oh, my," cried Boatswain Snail, "that's a long ways off."

"Go to bed, now," yelled Mrs. Maltycat, "you always was slippery."

"Toot for a landing, Mate Owl," sang out the Captain, and in less time than it takes to tell it, they were tied up at the wharf.

Only one accident occurred on the trip down, and that was old Daddy Longlegs fell overboard, and if Master Turtle hadn't gone after him he might have drowned. Still it was three days afterward before he got home. He said Mr. Turtle's automobile was the slowest one on record.

At the wharf they were met by Mayor Cordiality, who took them up the main street to Queen Moon's palace. And such a reception as they had! The supper tables were loaded with the best their chef, Jack Frost, could get. There were mist cakes and dew trimmings; then came snow-white puddings, all frosted over; snowballs, with and without flavor; mint sticks and lemon drops. Everything they wanted, in fact.

Queen Moon ordered on an illumination, and in a twinkling everything was brilliantly bright. The Pleiades came down, and sang, and the Great and Little Bear danced; while the Big Dipper went over the Milky Way and secured a Little Dipper full.

Morning soon broke, and such scampering to get back to the boat. Steam was soon up and the tired crowd were rapidly nearing their old home, for Daddy Sun was on the bank yelling to his daughters, Sunbeams, to hurry up to their work.

It was a grand time. Don't you think so? Don't my little pets wish they had been on that excursion?—"Uncle Bob," in Baltimore Methodist.

How Many Can You Guess?

Why is bread like the sun? Because when it rises it is light.

Which was the largest island before Australia was discovered? Australia.

What trade should be recommended for a short person? Grocer (grow, sir).

Why is the letter A the best remedy for a deaf woman? Because it makes her hear.

When is money wet? When it is dew (due) in the morning and missed (mist) in the evening.

If Rider Haggard had been Lew Wallace, who would "She" have been? She would have "Ben Hur."

If the alphabet were invited out to supper, which of the letters would get there late? All those letters which come after "t."

Which is the most dangerous season of the year to walk in the woods, and why? In the spring, because the trees shoot, the flowers have pistils, and the bulrush is (bull rushes) out.

What is the difference between the prince of Wales, an orphan, a bald-headed old man, and the gorilla? The first is an heir apparent, the second has ne'er a parent, the third has no hair apparent, and the fourth has a hairy parent.—Great Thoughts.

Prayer.

Go not, my friend, into the dangerous world without prayer. You kneel down at night to pray, and drowsiness weighs down your eyelids; a hard day's work is a kind of excuse, and you shorten your prayer, and resign yourself softly to repose. The morning breaks, and it may be you rise late, and so your early devotions are not done, or are done with irregular haste. No watching unto prayer! wakefulness once more omitted; and now is that reparable? We solemnly believe not. There has been that done which cannot be undone. You have given up your prayer, and you will suffer for it. Temptation is before you, and you are not ready to meet it. There is a guilty feeling on the soul, and you linger at a distance from God. It is no marvel if that day in which you suffer drowsiness to interfere with prayer, be a day in which you shrink from duty. Moments of prayer intruded on by sloth can not be made up. We may get experience, but we cannot get back the rich freshness and strength which were wrapped up in those moments.—Frederick W. Robertson.

"Remember this," said the primary school-teacher, "a plural subject takes a plural verb—a girl is, a boy is; girls are, boys are. Now, do you understand?" Every hand was raised in assent. "Well, then, who will give a sentence with girls in the plural?" This time only one hand was raised. "Please, ma'am," said the little girl, "I can give a sentence. 'Girls, are my hat on straight?'"

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SICK SHEEP WILL FOLLOW

An exchange says that Mr. Moody, who was traveling in the East, heard that there was a shepherd who still kept up the custom of calling his sheep by name. He went to the man and said:

"Let me put on your clothes, and take your crook, and I will call them, and see if they will come to me."

And so he did, and he called one sheep, "Mina, Mina"; but the whole flock ran away. Then he said to the shepherd:

"Will none of them follow me when I call them?"

The shepherd replied: "Yes, sir; some of them will; the sick sheep will follow any body."

"I'm not going to make application," said Mr. Moody, "I leave that to you."

GO THOU AND DO LIKEWISE.

In Kimball Union Academy, fifty-nine years ago, three students discussed the spiritual condition of the school, and resolved to go to their rooms and on their knees select one student for direct personal labor, next day to meet again and reveal to each other the names selected, and then with united prayer and individual labor to win these three to Christ. The next morning a young girl of sixteen burst into tears as she was singing a duet, and she grew up a devout Christian woman. A large number of students were led to Christ. One of these students never had any special revival service in his church, yet in his forty years' ministry has seen about five thousand led to Christ mostly by personal labor and personal prayer. Go thou and do likewise. —Wesleyan.

"WAIT ON THE LORD."

Those who "wait upon the Lord" will surely renew their strength. This is scriptural, and is proved in everyday experience.

"The uneventful days of life," says Philips Brooks, "are the period in which character is wrought and determined for the great crises that come upon us suddenly."

Fellow Christians, let us not wear ourselves out with minor troubles and perplexities, but possess our souls in patience and reserve our strength for the real stress of life when it shall come upon us. And take heart, longing soul! Yea, though God's hand be heavy upon thee and thou art denied all privilege of active labor in behalf of his kingdom, yet "rest in the Lord. Wait patiently for him." Remember, "they also serve who only stand and wait."—Christian Work.

SO DIFFERENT.

"Papa, how often do you have to get the carriage horse shod?"

"Oh, I don't know, Tommy. Whenever the coachman says the horse needs a new set of shoes I tell him to go to the blacksmith's and have them put on."

"How much does it cost when he has to have a new set?"

"I don't know. I leave all that to the coachman."

"Don't you ever ask him what's the reason the horse wears them out so fast?"

"Certainly not."

"Don't you ever make any fuss about the expense?"

"No. Why should I?"

(Pause.)

"Papa, I wish I was a horse."—Chicago Tribune.

Were there any serious doubt as to what the Bible is, its place in Christian thought would still be secure by virtue of what it has done. Over and again, in the case of individuals and among whole peoples, it has proven itself the most potent redeeming force in the world. Human nature reacts upon the stimulation which this book brings to it as infallibly as the seed against the soil. The world has tested the harvest which follows so often that all doubt as to either seed or soil should long ago have vanished.

No man can go to God without leaving sin. It will be well to keep this in mind, since some are afraid that to proclaim God as an indulgent Father may tempt his wayward children to continue in sin. In the last analysis the exactions of love are not less than the exactions of law. Indeed it may be truly said that the Law was merely an expression—crude and primitive, let us allow, as became the men with whom it had to deal, but none the less a true expression —of the love of God.

There is evil enough in men, God knows! But it is not the mission of every young man and woman to detail and report it all. Keep the atmosphere as pure as possible, and fragrant with gentleness and charity.—Dr. John Hall.

The language of those who walk by faith must be always that of thankfulness.—Watts Wilkinson.

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For thinking before speaking.
For being kind to the distressed.
For asking pardons for all wrongs.
For being patient towards everybody.
For stopping the ears of a talebearer.
For disbelieving most of the ill reports.—Selected.

Perhaps you know some one who is continually running down his neighbor or neighbors? Perhaps the best thing you can do with him—especially if he has a bad case of it—is just to let him die in his own ditch. If you try to correct him he will turn again and rend you, as Jesus taught. Already he belongs to the "can't-be-told" class. If you were to inquire closely concerning him, you would find he is wanting in many things. To begin with, he is deficient in self-respect. If he had proper conception of himself he would not suffer himself to be used as a sewer through which would pass all the disreputable things he could hear about other people. Not having a proper estimate of others is proof of his littleness in himself. If you live near the terminus of a sewer pipe the best thing is to move away. No one wants to live there unless he likes the atmosphere, and all the people who do not, don't want the sewer outlet changed nearer their homes.

"She thought to herself," writes a modern novelist, "how delightful it would be to live in a house where everybody understood and loved and thought about everyone else." She did not know that her wish was just for the kingdom of heaven.

To contemplate and adore, to receive and give back, to have uttered one's note and moved one's grain of sand is all.

Convey thy love to thy friend as an arrow to the mark, to stick it there; not as a ball against the wall, to rebound back again.—Quarles.

More harm may come of work ill-done than of work undone.—Tribune.

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